mentions with respect various suggestions which emanated from the Emperor himself.

When the Hohenstaufen were ejected from southern Italy, their intellectual interests were maintained by their successors of the House of Anjou. Charles of Anjou in particular turned to Jews to assist him in acclimatising in the Christian portion of his dominions the lore of the Arabs, still numerous in Sicily. For this purpose, he employed Faraj ben Salim of Girgenti, the first of the professional translators of the Middle Ages, whose *magnum opus* was a version of the enormous medical compendium of Rhazes, the *Liber contimns.* Another translator who worked under the same auspices was Moses of Palermo, specially instructed in Latin by the king's order, to whom we owe a Latin version of a work on the diseases of horses ascribed to Hippocrates—one of the earliest veterinary treatises to become current in Europe.

Not that the Jews were always solely responsible, or that when they were their names were always associated with the work. In many cases, no doubt, one has to imagine them reading from the Semitic original, which they would translate extemporaneously into the vernacular—Castilian or Italian—which some eager Christian student sitting by their side would write down in execrable Latin. In addition, there were a number of converted Jews who played a prominent role in this activity. Such were Petrus Alphonsi, an important figure in the history of

literature, who brought an echo of the revival into England; or Constantine the African, one of the earliest of them all (a convert either from Islam or from Judaism), who translated many works of Jewish origin in southern Italy, and was greatly utilised by the English thinker Adelard of Bath; or Jacob of Capua, who worked at Padua. Most important of all was John of Seville (Avendeath), a baptised member of the Ibn Daud family,